Christian Partiotism

William Adams

252.6
A219c

UNIVERSITY
OF FLORIDA
LIBRARIES

CHRISTIAN PATRIOTISM.

BY

WILLIAM ADAMS,

PASTOR MADISON SQUARE PRESBYTERIAN CHURCH, NEW YORK CITY.

NEW YORK:
ANSON D. F. RANDOLPH,
No. 683 BROADWAY.
1863.

CHRISTIAN PATRIOTISM.

BY

WILLIAM ADAMS,

PASTOR MADISON SQUARE PRESBYTERIAN CHURCH, NEW YORK CITY.

NEW YORK:
ANSON D. F. RANDOLPH,
No. 683 BROADWAY.
1863.

252.6
A219c

This Sermon,

PREACHED ON THE 22D OF FEBRUARY, 1863,

IS PUBLISHED BY REQUEST.

CHRISTIAN PATRIOTISM.

1. I was glad when they said unto me, Let us go into the house of the Lord. 2. Our feet shall stand within thy gates, O Jerusalem. 3. Jerusalem is builded as a city that is compact together: 4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. 5. For there are set thrones of judgment, the thrones of the house of David. 6. Pray for the peace of Jerusalem: they shall prosper that love thee. 7. Peace be within thy walls, and prosperity within thy palaces. 8. For my brethren and companions' sakes, I will now say, Peace be within thee. 9. Because of the house of the Lord our God I will seek thy good.—PSALM CXXII.

I SEE not how any man of ordinary sensibility can read this sacred ode, intelligently, or hear it chaunted as a church psalm, with a full comprehension of its origin, import, and use; recalling the scene as it was, on a bright Sabbath of the spring or summer the tribes of Israel coming down from the slopes of the mountains round about Jerusalem, and coming up from the glens of the vine and the olive, flowing together in their multitudinous processions, towards their sacred city and the House of God, singing aloud in the open air, fragrant with the scent of the rose, and musical with the hum of bees; joining in full-voiced chorus as the gates were passed—"Our feet are standing within thy gates, O Jerusalem—whither the tribes go up, the tribes of the Lord, to give thanks unto the name of the Lord"—I cannot see how one can catch the full inspiration of such a scene, and such words, without having his eyes suffused, and his heart dilated with high and grand

emotions. When we analyze the psalm itself, we find it embodies two great sentiments—*Religion* and *Patriotism;* or, to express the truth more accurately, these sentiments which, under analysis, appear distinct and several, are here combined and blended into one great emotion of *religious patriotism;* the love and worship of God promoted in the hearts of Israel's tribes by the memory of what God had wrought for their country; and that country made a thousand-fold dearer to them all because it was the seat of the house of the Lord their God; the abode chosen above all others upon the earth for the display of his majesty, and justice, and mercy.

It is because of this union of sentiments, each so sacred and essential, the love of God and the love of our country, harmonized so perfectly into one feeling, that I have chosen the psalm for use and instruction on the present occasion, believing that it has been preserved in the treasures of inspiration, not as a dead relic of a dead and forgotten generation, but as an incitement and an expression of those high-toned emotions which ought to characterize us all as *Christian Patriots.*

For the selection of this topic on this particular day I am indebted to an association of thoughts which scarcely needs a public mention. This twenty-second day of February is immortalized in our national calendar as the birth-day of that great and good man who, by common consent, is recognized as the father of his country—the first President of our Republic, the founder and the representative of our free institutions. It is no common eulogium on such a man, that you cannot speak of his magnanimous patriotism, nor recall his words of warning and wisdom at the beginning and at the end of his public services, more especially the "pathos, grandeur, and parental love" of his farewell

address, when, like Moses at Pisgah, with a bright vision of the future of his country, he gave his Deuteronomic counsels; you cannot do this without consciously or unconsciously framing a lesson, the very best for the times through which we are now passing.

I have not forgotten that the best and happiest association with every Sabbath day which comes to us is, that it commemorates the resurrection of our Lord and Saviour Jesus Christ, the foundation of all our hopes, the earnest of our own victory over death, the pledge of an immortal redemption. I have not forgotten that it is my solemn charge to watch for your souls, whatever your circumstances in this life, with reference to the life to come; making known "Christ in you the hope of glory; whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus." May my tongue cleave to the roof of my mouth if I ever make any theme paramount to this chief commission of a Christian minister.

But, when I think again that he who has determined to establish a kingdom of his own upon the earth—a kingdom whose brightest regalia are righteousness, and love, and joy—a kingdom for whose coming we are taught to pray every morning and evening of our lives; when I remember that He who has ordained the end has also ordained the means and the instruments; that if there is to be a church in the world then there must be a world continued and established, to be at once the theatre of its action, and the subject of its power; that a prosperous, social state, with all the elements of happy civilization, just laws, established order, government gentle, but strong, is not only a result wrought by religion, but the opportunity for religion to develop itself and work unmolested and

unhindered; that the chief evil attendant upon all systems of despotism or states of anarchy and revolution, is, that they accumulate obstacles in the path of Christianity, and that the grandest result of all true liberty is, that, under its auspices, the Word of the Lord has free course, and is glorified; that the Gospel is preached with greatest success, and the churches thrive, and multiply, when the civil power is so administered that we can "lead a quiet and peaceable life in all godliness and honesty"—as I take into view all these facts and truths, then patriotism becomes impregnated with a new motive, redeemed from all association with that cheap and vulgar quality which is so much eulogized in vapid declamation, and wedded to religious ideas, learns to sing as in the psalm before us, "Because of the house of the Lord our God I will seek thy good."

If I have not greatly misjudged, no topic could be more appropriate just now than this—"*Religious Patriotism.*" Our love of country, in this time of trial and peril, needs to be invigorated and exalted by that class of motives which can be drawn only from our religion.

At this very hour we are passing through scenes, which, for suffering and terror, we had supposed belonged only to the historic past. The sea has "wrought and is tempestuous." We are engaged in what has always been regarded as the saddest of all national calamities—a civil war. No Roman general, victorious in civil strife, ever received a public ovation such as was allotted to him who conquered a foreign foe; since, in his case, the success of duty was best honored by sad and reverent silence. Things which we have read of with pale lip, as occurring in other lands have actually come upon ourselves, and men's hearts

are failing them for looking for those things which are coming to pass. Thoughtful men fear more than they utter. From causes which I need not attempt to describe, multitudes have fallen into despondency and gloom. Should this temper become prevalent, it would realize at once the worst mischiefs that ever have been imagined. What is needed now is a generous cordial of confidence and hope, stimulating the body politic into a state of tonic life, superior to all the depressions and dumb agues of temporary and local causes. And this can be administered only in one way. We need, at this moment, a large infusion of religious patriotism. We need to be lifted up to loftier conceptions of our nationality, as related to the Providence of God in the progress of His eternal kingdom. I fear that too many frame their predictions and shape their conduct from the fluctuations of the Stock Exchange, and the reports of the daily bulletin. We must plant our feet on firmer ground than this, and lift up our eyes to higher objects. The events of a single day are but a brief parenthesis in the roll of historic ages. The stars above us are all in their places; the ordinances of heaven are established in their faithfulness. God is on the throne, and heaven and earth shall pass away before one jot or tittle of His Word shall fail of its fulfillment. Far above all that is personal, or sectional, or partizan, oblivious to the petty differences of the hour, burying all subordinate questions of detail, emulating the high-souled deeds of our fathers, possessed of a magnanimous conception of our entire Christian nationality, as essential to the welfare of all races—Saxon, Kelt, African—black or white—to the interests of religion, to all the hopes of humanity in every portion of the globe—to the thousandth generation—far above

and out of sight of all measures mistakes and successes of an hour—up and up must we rise, planting our feet on ultimate truths, standing steadfast and immovable in religious faith "encouraging ourselves in the Lord," as did David amid the perils and disasters of Ziklag, and chaunting our psalm above the voice of the storm. When Paul and his companions in their leaky ship were driven and tossed by the Euroclydon, his object was not to save the ship, but the lives of all she carried. Tossed and driven by this tempestuous wind, our purpose and endeavor is not to save ourselves—each for himself—but to save the ship freighted with such a priceless wealth. No one must be suffered to leave the ship, letting down a boat into the sea, and fleeing stealthily as though they would do something about the bow: no one must be planning how to construct a raft out of the broken pieces of the ship when she has fallen apart: if the ship is among shoals and breakers she must be saved: "better that we had not loosed from Crete and gained this harm and loss;" but let regrets and recriminations go by us now on the gale: every man must be at his post: let us unite our strength and wisdom: try every expedient, undergird the ship, shift her sails, take refreshment after a long abstinence, be of good cheer, and instead of running her aground strike for the deep sea —bear off from dangerous shoals and soundings—make her strong, and tight, and staunch, from truck to keelson, instinct with life, obedient to her wheel; so shall she save all who sail in her, and accomplish the voyage for which she was built, launched, and out-fitted.

There is a patriotism which is chiefly an unthinking impulse, made up of memories and associations local to the soil where we began our existance—a natural affec-

tion, which has in it not one element of a religious quality. Were I asked to describe that love of country which is engrafted upon a religious stock, that compound affection which is illustrated in this inspired ode, used once and intended to be used always in public national worship, I should say, first of all, that it implies an intelligent comprehension of one's country as related to Supreme Providence, to the development of his historic plan, with reference to redemption and his one immortal kingdom. That which we have found to be wise in regard to our personal life and duty—fix the centre from which all acts should proceed and to which all acts should return—we are told is wisdom concerning the life of nations and the dramatic history of the world. This world does not swing in empty space, a dead, iron pendulum; God is its Author, and Governor, and Life, and all things, past, present, and future of our globe, are ordained in the interest and for the promotion of the kingdom of his Son. On a ten-inch globe or map representing our earth, you do not expect to find every lane of a city, or every creek of the country, but only a general outline of the world's configuration. We are not competent to decide upon every event, minute and episodical, how it is related to the grand unity of history, but we do know, because instructed by divine infallibility, that all things were made by Christ and for Christ; that he who ruleth among the nations lifteth up one and casteth down another, with reference to that kingdom which is everlasting and to that dominion which endureth throughout all generations. It is the root and foundation of all our belief, that all the scenes of life's theatre are shifted with reference to the one drama which defines the object of the world's creation. It is on this

root that our patriotism is grafted, and from this vital sap that it draws its sustenance. The love of our country grows intense when we measure our nationality as related to that kingdom of Christ, which is paramount, permanent, and universal. The Bible, in its historic parts, instructs us how the true life of all nations, from the beginning, was ordered in connection with the advent of Him who was the Desire and Hope of the world. This historic chain was not broken when revelation was closed, nor was Christ's rule over the nations terminated, when the pages of the Apocalypse were ended. He reigns now—and will reign forever. And this land of ours—its peculiar nationality—both are dear to us, more dear than words can express, because the product of historic forces in which we see and adore the hand of our Lord. To enhance the estimate of our nationality—we would repeat the brave chronicles of the past: we would lead you through the long galleries of recorded events, good and great: recall reformations and revolutions which had a soul in them because born of love and duty and right: we would tell of up-heavings in the old world, of religious assertions and religious liberty: our own continent shut out and reserved till the right crisis: the exodus of our ancestry inspired and guided by an educated religious conscience: of the melting away and disappearance of savage tribes—the possession of a new hemisphere by a new order of men: of a church ransomed and free from all political alliance—a church reformed and untrammeled in soul and limb: of liberty regulated by law: of institutions established by the people for self-government, self-protection, and self-improvement: we would repeat the old but never stale or wearisome story of the Constitution, the Union, our

great and blessed nationality; and as the fire kindles at the memories of the past, and the hopes of the future—hopes identified with civilization, liberty and religion throughout the earth—hopes which are the fruits of a long, long and patient growth—the purchase of a vast and costly price—standing on this high summit—we find no place, nor possibility for despondency; in possession of such a heritage, there cannot be a thought of throwing it away, or allowing it to be torn from us, or pausing to ask what it is worth, for it is above all price—and so our patriotism, inspired and interpenetrated by our religion, takes up its cheerful Psalm: "Peace be within thy walls and prosperity within thy palaces—because of the house of the Lord our God I will seek thy good."

And it is in this connection, in this chain of Providential events, that we would religiously recall and honor the name and services of Washington. We deprecate everything which approximates to hero-worship, or exalting man as our trust and law; but we would shun also, with earnest care, everything like indifference to the gifts of God, especially the lives of men good and great, men of Providence, as they may be called, designed to be lights in the world, and safe interpreters of duty. Here is a name identified with our nationality; a name which never can be divided and subdivided into parcels to be distributed among dismembered States; the common property of the whole nation, and the symbol of that spirit by which our nationality must be preserved and perpetuated. We cannot recite the story now in detail; our children know it already, and their children and children's children will not forget it; for in his life and services, history had reached a new

epoch—humanity a new development. I have said already, that a recital of what he was, and said and did, was in itself, a discourse for the times. The story of his peculiar training, the qualities of the stripling foreshadowing the virtues of the man; his preservation from dangers for a signal service for his country; exemplifying the true republican virtue of the olden time, offices seeking him and he never seeking office for himself;—honest, patient, and magnanimous, emulous of saving the country rather than winning the fame of a brilliant soldier; sure to win by Fabian wisdom, rather than risk everything by hurling a column on needless danger: practicing self-control greater than the taking of cities, when misunderstood and well-nigh sacrificed by military rivalry and political cabals; showing Christian greatness in a willingness to serve rather than an ambition to rule; instructing the country at the beginning and at the end, as one who believed and felt it that their dependence was on divine Providence, and that the foundations of our institutions were laid in morality and religion; emphasizing with the voice of a Hebrew Prophet, or Christian Apostle, the philosophic truth, that the former could not exist without the sanctions of the latter: warning, first and last, against party spirit, and sectional jealousy, and geographical preferences; entreating, as a father doth his children, each and all, by mutual forbearance, to study the things which would edify the whole;—as all this passes in review, we feel the glow of an assured confidence that the lesson of such a life was never intended for an hour, then to be swallowed up in chaos, for it is a sign and pledge of a future deliverance and greatness, the model of a future conformity. Nor can any man recount a tithe of such a record,

without exclaiming, Oh, for one day of such a spirit now: oh, for one pulse, strong and brave, throughout this whole land, of that true, loyal, "sweet, cherished, hereditary" American sentiment which filled his honest heart: one more Farewell Address, inspired by wisdom and love, and listened to by all the people throughout all our borders, in reverent gratitude, ere he passed from the sight of man.

"Being dead he still speaketh:" and the gift of such a Moses, is itself a pledge for the ultimate triumph of those principles which were represented and inculcated in his life. We delude no man with the false promise of a smooth, speedy, and easy vindication of our nationality. Every reason have we to suppose that it will be with us as with the people of Israel, in their education for their high destiny. They expected a quick and a short passage into the land of promise. So have we. They were impatient of obstacles and murmured aloud because of delays. So have we. They were to be forged and hammered into shape and strength. So are we. There are enemies, many and strong, hanging on our flank and rear; there is a sea, deep and wide, stretching itself across our path: Miriam and Aaron, the brother and sister of the nation's head have proved disloyal—detaching themselves from their true leader: the High Priest himself has joined in with idolatries by which a host have been seduced: Korah, Dathan, and Abiram have incited a multitude of the people into bold rebellion; the waters which once were for refreshment have been turned into bitterness; Balaam has been summoned in God's name to curse Israel: spies have come back bearing an evil report to intimidate and deter, by false stories of giant foes and high

fortresses:—but above us, around us, behind us, is a Power mightier than all, bearing us onwards, always onwards, in suffering and chastisement, onwards still, towards a promise which God has given. That household murmuring and disloyalty will be shamed and punished, even though it be not by the curse of leprosy: that idolatry will be repressed and reformed, and they who have practiced it will be made to drink the ashes of the calf they have worshiped: that rebellion led on by the very kinsman of Moses will be subdued,—some divine branch of sweetness will be cast into the bitter fountains of Meribah: Balaam, in spite of himself, will be compelled to utter a blessing instead of a curse—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel;" the disheartening report of the spies will be stilled by the strong voice of Caleb, saying—"Let us go up at once and possess it, for we are well able to overcome it;" and though there is between us and the promised possession, a river deeper, swifter, redder than the Jordan; though the time be long and weary, even many years; though Moses and Aaron may die, and many a soldier and priest may not see that for which he has fought and prayed; though a whole generation, because of their unbelief, shall be buried in the wilderness; yet that river will be crossed, and the nation will go over dry-shod, bearing the ark of God with them; and on the other side, the wilderness behind them, that vindicated nationality, that Christian Imperialism will rear its monuments with the very stones taken out of the flood, and all the hills and valleys shall echo the songs of peace and universal thanks to God Almighty.

A very defective notion of *religious patriotism* should I present to you, if I failed to say that the very

tap-root of all Christian love for the country, is a principle of obedience to God. In stating the truth on this part of my subject, we come in contact immediately with that question which defines the issue now before our country in this critical hour, involving not our welfare alone, but inevitably the peace and welfare of the whole world. That question relates to the duty of citizens to the civil government of the country; a subject so important as to be made the topic of frequent teachings by the Christian Apostles. The doctrine of the New Testament in this regard is briefly this: Government is an *ordinance of God*. It comes not by chance; it is not an invention of man; but an absolute necessity ordained by the Almighty, and as such is to be obeyed. The powers that be, are ordained by God, and whosoever resisteth this power resisteth the ordinance of God. So essential to the existence of society is government, in some form, that as religious men, we are required by inspired authority to be subject to it, not only "from wrath" and compulsion, but for conscience-sake—through the power of a religious principle.

This doctrine of the Christian Scriptures is not for a moment to be confounded with those monstrous pretensions of tyrants, which allow no kind of protest against wrong, and forbid all attempts to reform and improve government itself by proper modes. On former occasions, before these convulsions and spasms had seized us, I have, according to my best ability, set forth, in connection with a system of Christian ethics, what I believe are the true principles pertaining to this subject, even those which in certain cases, and we have defined what they are, alone justify and necessitate the substituting of one form of government for another; for

we must all admit that there have been revolutions, and may be again, which are sanctioned by religion. I shall not repeat what was amplified on other occasions, since no one of whom I ever heard, has ever pretended that the government established by the common consent of the country, benignant, just, and gentle, as we have thought it, was so despotic in its sway, so utterly subversive of all the ends for which government is instituted; or so stricken through and through with evils mortal to social order, that it became a necessity imposed by benevolence and religion, that it should be violently overturned.

There has sprung up in our country, and the mischief is not confined to any one parallel of latitude or longitude, a doctrine assuming the specious name of "ultimate convictions,"—which reduced to simpler terms, means the opinions and preferences of individuals,—which claims to be superior to all civil law, an authority higher than the constituted government of the country. Now there is a law of conscience, I speak of conscience well-instructed —a dial set on a true meridian to the sun—which never should be treated with a slight. Whenever human governments require that of any man, which an intelligent, honest, religious conscience pronounces to be wrong in the sight of God, the conduct of the Christian Apostles instructs him how to shape and decide his conduct. If his testimony for truth compels disobedience to the civil authority, he must bear the reproach of God patiently and firmly; taking the consequences of his fidelity,—suffering and death upon himself in proof of his constancy to truth; knowing that his martyrdom will be the means by which that truth will ultimately prevail. But no citizen is justified on Christian

principles, in being a seditionist; striving to overthrow God's ordinance in government, simply for the gratification of his personal preference or passion. For consider, if the will, conviction, partiality of one individual is to be his supreme law; then the will and conviction of his neighbor, which are diametrically opposite to his own, are ultimate authority to him, and who shall arbitrate between them? What shall prevent violent shocks and collisions? Your political thesis resolves itself into this: "every man does what is right in his own eyes." Society is at once dissolved into anarchy, and physical strength alone decides who and what shall be ascendant. We cannot magnify unduly this ordinance of God, a benignant government for our protection; and there is nothing at this hour between us and the surges of an angry ocean, but the constitution which we have accepted as framed, adopted, and transmitted by our fathers. We have launched our earthly all upon the experiment of self-government; believing that governments are for the good of the people, and not the people for the pleasure and profit of the government. There is no need of inquiring into the original condition of the contracting parties; we need not confuse ourselves with theories concerning the sovereignty of the several states; since the people of all these separate communities, with wonderful unanamity, framed to themselves a certain form for the administration of government—"for a more perfect union, to establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty;" compacted themselves by a solemn agreement and covenant, established it in good faith, and confirmed it by provisions and oaths; a form of government

never claiming to be perfect, but self-adjusting, presenting the mode of its own safe and pacific correction, through the legal and orderly processes of legislation, and judiciary and convention, by which needful changes should be made, and wrongs redressed and improvements accomplished; and surely we shall search long before we find any ethical rule which can justify any party however free and sovereign it may claim to be, breaking away from a compact into which it freely entered, simply on the ground of disgust with the result of a popular election, which they themselves had ordered to be held, and into which they had themselves entered as active participants. The question thrust upon us, is, not whether we can consent to the loss of a certain portion of our national domain; but whether we can, or ought to consent to the destruction of our national existence. If a chain composed of many links is broken in one place, it may be in another, and soon it will be detached into as many parts as there were links in its first composition; and this principle admitted, I see not what can save us from universal dissolution and chaos. I have revolved it much and long, in study by day, and in watches of the night, and I cannot solve the problem, how with such a doctrine of private preference, and ultimate convictions, protruded, allowed and armed, we can ever be saved from the horrors which drenched the soil of France in blood, and rocked it to and fro with explosive revolutions. So that in the providence of God, we are thrown back inevitably upon the maintenance of our nationality, not in pride, or ambition, but for self-preservation, the only barrier which keeps out the waves of the sea; and so our patriotism draws its vigor at last from the law of obedience to God.

All collateral issues aside, biding their own place and time, the question which we are called to settle, not for ourselves only, but for a waiting and troubled world is the possibility of a self-governed nationality. Our failure has been predicted; by many desired; some have laughed at our institutions, saying, if a fox should but scale the wall it would tumble. Meanwhile, with God's favor, our experiment has worked so well, and prospered so wonderfully, that it has reacted prodigiuosly on the old world; reforms have been begotten of our success; and hoary despotisms have acknowledged and feared the effect of our institutions. There is not a crowned head in the world who has not heard the name of Washington: nor any people struggling for freedom, who have not been cheered and encouraged by our example. Fond hopes would die all over the earth, if the experiment we have commenced should end so soon in disaster. Freedom would shriek in despair, if it should prove that our vast nationality had been dissolved, to gratify the will and ambition of an oligarchy. Every motive of self-preservation, of humanity, of liberty, of religion, compels us to a most earnest expression of loyalty. We must honor government; we must stand firm on our constitution, as the only security of property, freedom, and life. It is no time when a ship is in mid-ocean, and struck by a hurricane, to attempt to take her to pieces and rebuild her on another model. Now is the time to prove the strength of her timbers; and by our brave deportment to show our confidence in our institutions and our God. "Let us gird up the loins of our minds, be sober, and hope unto the end." These inspired words well describe the temper by which, in such a time we should be governed; *Firmness*, *sobriety*, and *hope*. It is sad to see the suf-

ferings, anguish, bereavements, and deaths of the hour; but it makes us sadder still to think of the future, if our failure should entail on coming generations, transmitted hostilities, strifes, and woes. If the principle for which we are called to testify, is good, and right, and religious, then its vindication is worth all which it may cost. The suffering we endure, because of it, is the price we pay in its honor. Our duty is stern and solemn, but how can we avoid it? It is Brutus delivering his own sons unto death, for the honor of law and magistracy. It is Abraham offering up Isaac at the summons of God. It is Jeptha sacrificing his one daughter, kissing her fondly as he consigns her to doom: exclaiming:

> "I could not love thee, child, so much,
> Loved I not Honor more."

It is the Christian law of vicarious suffering, according to which, all which is good and valuable, is made sure only by the endurance of mediatory pains. If great truths are to be wrought out of our history, for the good of the world, the world must see how high an estimate is placed on them, by God and man, in the degree of suffering which is borne in cheerful trust, for the sake of their vindication. Every thing small, selfish, corrupt, must be consumed out of us so as by fire. "As many as I love I chasten," says He who is Lord of the Church, and King over the Nations. We may not prove ourselves worthy of immediate success; the tide which seems to be rolling in and onwards may surge backwards for a season; but truth will only gather force for a later swing; the difference between right and wrong is essential, and God is pledged to the final triumph of one, and the defeat of the other; and we can not have a firmer basis of

confidence than this. Our wisdom, our duty, it is, to draw motives of conduct, not from the fluctuating events of the day, but from eternal verities, the stability of that Kingdom which never can be moved. It were easier to think of swinging the Alleghanies on their base, dividing the continent in another direction; of turning the great rivers of our land about, so as to run to another point of the compass, than to imagine the overthrow of those great laws which involve the ultimate welfare of our race, in the eternal kingdom of the Redeemer. That kingdom is not the mere decoration and support of governments and nations; but governments, nationalities, law, liberty, all things sublunary, are for the never ending and illimitable Kingdom of our Lord. Here, then, have we a standing-place, high and strong. The floods may lift up their waves, but the Lord God Omnipotent reigneth. Parts of his ways he has disclosed, to guide our feet, and confirm our faith. Patriotism is inspired by religion. Because of the house of the Lord our God we seek the good of our native land. We will honor God, and all his ordinances. We will pray for his protection, and seek for his blessing; grateful for what he has done for our fathers, we will seek his favor on us and our children. Guided by His word, cheered by His promises, we will continue our march, hoping unto the end; knowing beyond a doubt, that the world under the power of its Maker is rolling on towards universal love, peace, liberty, harmony, and joy. Nor is this a blind confidence, for God is with us, only as we are with Him. And they who live in later ages of time, will take up the very psalm which we chaunt to-day, and sing it with a thousand-fold better conception of its real meaning; —DELIGHT IN GOD, AND IN THE LAND WHICH THE LORD OUR GOD GIVETH US.

Date Due

FEB 24 1988	MAR 01 1988		

252.6
A219c

Withdrawn from UF. Surveyed to Internet Archive

1549

Christian patriotism illustrat main
252.6A219c
3 1262 03102 0539